The A. B. C. with the Catechisme:

that is to say, an Instruction to be taught and learned of euery Childe, before he be brought to be confirmed by the Bishop.

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Cum Priuilegio.

✝ Aabcdef ✝ ABCDE
ghiklmno FGHIKL
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wxyzꝛ. TUWXYZ.

Aabcdefghik ABCDEFGHI
lmnopqrſstv KLMNOPQR
uwxyz. &. STVWXYZ.

Aabcdefghik *ABCDEFGH*
lmnopqrſstv *IKLMNOPQ*
uwxyz. &. *RSTVWXYZ*

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In the name of the Father, and of the Sonne, and of the holy Ghost, Amen.

The Catechisme,

That is to say, an Instruction, to be taught and learned of euery Childe, before he be brought to be confirmed by the Bishop.

Maister.

WHat is your name?

Scholler.

N. or M.

Maister.

Who gaue you this name?

Scholler.

My Godfathers and Godmothers in my Baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdome of Heauen.

Maister.

What did your Godfathers and Godmothers then for you?

Scholler.

Scholler.

They did promise and vow three things in my name.

First, that I should forsake the Deuill, and all his workes, and pomps, the vanities of this wicked world, and all the sinfull lusts of the flesh.

Secondly, that I should beleeue all the articles of the Christian faith. And thirdly, that I should keep Gods holy will and commaundements, and walke in the same all the dayes of my life.

Maister.

Doost thou not thinke that thou art bound to beleeue and to do as they haue promised for thee?

Scholler.

Yes verily: And by Gods help so I will. And I hartily thanke our Heauenly Father, that he hath called me to this state of saluation, through

Jesu Christ our Saviour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Maister.

Rehearse the Articles of thy beliefe.

Scholler.

I Beleeue in God the Father Almighty, maker of heauen and earth: And in Jesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Ponce Pilate: was crucified, dead, and buried: he descended into hell: The third day he rose againe from the dead: He ascended into heauen, and sitteth on the right hand of God the Father Almighty: From thence he shall come to iudge the quick and the dead. I beleeue in the holy Ghost: The holy Catholike Church: The

communion of Saints: The forgiuenes of sinnes: The resurrection of the bodie: And the life euerlasting, Amen.

Maister.

What dooſt thou chiefly learne, in theſe Articles of thy beliefe?

Scholler.

First, I learne to beleeue in God the Father, who hath made me and all the worlde: Secondly, in God the Sonne, who hath redeemed me, and all mankinde: Thirdly, in God the holy Ghoſt, who ſanctifieth me, and all the elect people of God.

Maiſter.

You ſaide your Godfathers and Godmothers did promiſe for you, that you ſhould keepe Gods Commaundements: Tell me how many there bee?

Scholler.

O Lorde,

Maiſter.

which

Which be they?

Scholler.

The same which God spake in the xx. Chapter of Exodus, saying: I am the Lord thy God, which haue brought thee out of the land of Egipt, out of the house of bondage.

i. Thou shalt haue none other Gods but me.

Lord haue mercy vpon vs, and incline our harts to keepe this Law.

ii. Thou shalt not make to thy selfe any grauen Image, nor the likenes of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth: Thou shalt not bowe downe to them, nor worship them: For I the Lord thy God, am a ielous God, and visit the sinnes of the Fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me,

and

and keepe my commaundements.

Lord haue mercy vpon vs, &c.

iii. Thou shalt not take the name of the Lord thy God in vaine: for the Lord will not hold him guiltles, that taketh his name in vaine.

Lord haue mercy vpon vs, &c.

iiii. Remember that thou keepe holy the Sabaoth day: Sixe dayes thou shalt labour, and do all that thou hast to doo: But the seuenth day is the sabaoth of the Lord thy God. In it thou shalt doo no manner of worke, thou and thy sonne and thy Daughter, thy Manseruant, and thy Maidseruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Wherefore the Lord blessed the seuenth day, and hallowed it.

Lord haue mercy vpon vs, &c.

v. Honour

v. Honour thy father and mother, that thy dates may be long in the land which the Lord thy God giueth thee.

Lord haue mercy vpon vs, &c.

vi. Thou shalt do no murther.

Lord haue mercy vpon vs, &c.

vii. Thou shalt not commit adulterie.

Lord haue mercy vpon vs, &c.

viii. Thou shalt not steale.

Lord haue mercy vpon vs, &c.

ix. Thou shalt not beare false witnesse against thy neighbour.

Lord haue mercy vpon vs, &c.

x. Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his oxe, nor his asse, nor any thing that is his.

Lord haue mercy vpon vs, and write all these thy lawes in our harts we beseech thee.

Maister.

What

What dooſt thou chiefely learne by theſe commaundements?

Scholler.

I learne two things: My dutie toward God: And my duty towards my neighbour.

Maiſter.

What is thy dutie towards God?

Schollero

My dutie towards God is, to beleeue in him, to feare him, and to loue him, with all my hart, with all my minde, with all my ſoule, and with all my ſtrength: To worſhip him: To giue him thanks: To put my whole truſt in him: To call vpon him: To honour his holy name, and his word, and to ſerue him truely all the dayes of my life.

Maiſter.

What is thy duty towards thy neighbour?

Scholler.

My

My duetie towards my neighbour is, to loue him as my selfe, and to do to all men, as I would they should do to me: To loue, honor, and succour my Father and mother: To honor and obey the King and his ministers: To submit my selfe to all my Gouernors, Teachers, Spirituall Pastors, and Maisters: To order my selfe lowly, and reuerently to all my betters: To hurt no bodie by word nor deede: To be true and iust in all my dealings: To beare no malice nor hatred in my hart: To keepe my hands from pieking and stealing, and my tongue from euill speaking, lying and slandering: To keepe my bodie in temperance, sobrietie, and chastitie: not to couet nor desire other mens goods: but learne and labour truly to get mine owne liuing, and to do my duetie in that state of life, vnto the which it shall please God to call me.

Maister.

Maister.

My good childe know this, that thou art not able to do these things of thy selfe, nor to walke in the commandements of God, and to serue him, without his speciall grace, which thou must learne at all times to call for by diligent prayer.

Let me heare therefore if thou canst say the Lords prayer,

Scholler.

OUr Father which art in heauen, hallowed be thy name: Thy kingdome come: Thy will be done in Earth, as it is in Heauen: Giue vs this day our dayly bread: And forgiue vs our trespasses, as we forgiue them that trespasse against vs: And leade vs not into temptation: But deliuer vs from euill. Amen.

Maister.

What desirest thou of God in this prayer?

Scholler.

Scholler.

I desire my Lord God our heauenly Father, who is the guier of all goodnes, to send his grace vnto me and to all people, that we may worship him, serue him, and obey him, as we ought to doe. And I pray vnto God, that hee will send vs all thinges that be needfull, both for our soules & bodies: and that he will be mercifull vnto vs, and forgiue vs our sinnes: And that it will please him to saue and defend vs from all dangers, ghostly and bodily: and that he will keep vs from all sinne and wickednesse, and from our ghostly enemie, & from euerlasting death. And this I trust he will doe of his mercie and goodnesse, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

Maister.

Now many Sacraments hath Christ ordained in his Church?

Scholler.

Scholler.

Two onely, as generally necessary to saluation, that is to say, Baptisme and the Supper of the Lord.

Maister.

What meanest thou by this word Sacrament?

Scholler.

I meane an outward and visible signe of an Inward and spirituall grace, giuen vnto vs ordained by Christ himselfe as a meanes, whereby, we receiue the same, and as a pledge to assure vs thereof.

Maister.

How many parts be there in a Sacrament?

Scholler.

Two: the outward visible signe, & the inward spirituall grace.

Maister.

What is the outward visible signe, or forme in Baptisme?

Scholler.

Water, wherein the person baptized is dipped, or sprinkled with it, In the name of the Father, and of the Sonne, & of the Holy-Ghost.

Maister.

What is the Inward and spirituall grace?

Scholler.

A death vnto sin, and a new birth vnto righteousnesse: for being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Maister.

What is required of persons to be baptized?

Scholler.

Repentance, whereby they forsake sinne: and faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Maister.

Why then are infantes baptized, when by reason of their tender age they cannot performe them?

Scholler.

Yes: they doe performe them by their suerties, who promise and bowe them both in their names: which when they come to age, themselues are bound to performe.

Maister.

Why was the Sacrament of the Lords Supper ordained?

Scholler.

For the continuall remembrance of the Sacrifice of the death of Christ, & the benefits which we receiue therby.

Maister.

What is the outward part or signe of the Lords Supper?

Scholler.

Bread and wine, which the Lord hath commanded to be receiued.

Maister.

What is the Inward part, or thing signified?

Scholler.

The body and bloud of Christ, which are verely and indeed taken and receiued of the faithful in the Lords Supper.

Maister.

What are the benefits, whereof we are partakers thereby?

Scholler.

The strengthening and refreshing of our soules by the body and bloud of Christ as our bodies are by the Bread and Wine.

Maister.

What is required of them which come to the Lords Supper?

Scholler.

To examine themselues whether they repent them truly of their former sinnes, stedfastly purposing to leade a new life, haue a liuely faith in Gods mercy

merele through Christ, with a thankfull remembrance of his death, and be in charitie with all men.

The end of the Catechisme.

¶ Graces to be said before and after meat.

Grace before meat.

THe eyes of all things doe looke vp and trust in thee, O Lord: thou giuest them meate in due season, thou openest thy hand, & fillest with thy blessing euerie liuing thing: good Lord bless vs, & all the gifts which we receiue of thy bounteous liberalitie, through Jesus Christ our Lord Amen.

Grace after meat.

THe King of eternall glorie, make vs partakers of his heauenly table, Amen.

God saue his Church, &c.

Grace before meate.

WHether ye eate or drinke, (saith Saint Paule) or whatsoeuer ye doe else, let all

all be doone to the praise and glorie of GOD. Amen.

God saue his Church, &c.

Grace after meate.

The God of All glorie and power, who hath created, redeemed, and presently fed vs, bee blessed and praysed, both now and euermore: Amen. God saue his Church, &c.

Grace before meate.

Christ which at his last Supper, gaue himselfe vnto vs, promising his bodie to be crucified, and his blood to be shed for our sins, blesse vs and our meat, Amen.

God saue his Church, &c.

Grace after meate.

Grant, (O most mercifull Father,) that our hunger and thirst being satisfied with moderate vse of these thy gifts, sanctified with thy holy word, we may both in bodie and minde, be apt and able to doe good workes, to the glorie of thy holy name, Amen.

God preserue his Church, &c.

Grace

Grace before meate.

GLorie, honour, and prayse be giuen to thee, O Lord, which doost feed vs from our tender age, and giuest sustenance to euerie liuing thing: replenish our harts with ioy, and gladnes, that we alwaies hauing sufficient, may be rich and plentifull in all good workes, through our Lord Jesus Christ. Amen.

Grace after meate.

WHatsoeuer ye doe in word or deede, doe all in the name of our Lord Jesus christ, giuing thankes vnto God the Father by him.

Blessing, glorie, wisedome, thanks, honor, power, and might, be vnto our God, for euermore, Amen.

This little Catechisme learned, by heart, (for so it ought:) The Primer next commanded is for Children to be taught.

So short a Catechisme, that whosoeuer cannot or will not learne, are not in any wise to be admitted to the Lords supper.

Question.

Who made thee?

Answere.

a God?

Q. What is God?

A. He is b Almightie, the c maker and d gouernour of all things.

Q. Wherefore art thou made?

A. To serue him.

Q. How oughtest thou to serue him?

A. e As he hath appointed in his lawes.

Q. Which be they?

A. f God spake all these wordes, and said, Thou shalt haue none other Gods before me, &c.

Q. Canst thou fulfill all these Commaundements without breaking any one of them?

A. No, though I doe all that I can, yet I breake them euerie daye: g in h thought,

a Isa. 44.24. Psal. 139.13. b Gen. 17.1. Ier. 32.18. c Gen. 1.1. Psal. 104.24. d Ier. 10.12. Prou. 21.30. e Deut. 10. 12. Iosua 22.5. f Deut. 12. 32. Psal. 91.4. g Exod. 20. Deut. 5.6.7. h Mat. 15.19.

rom.7.18.19 thought, word or deede?

Q. What punishment is there appointed for the breach of these commaundements.

i Deut.27 26 A. i The curse of God, which is eternall destruction both of bodie and soule

mat.25.41 Q. By what meanes then shalt thou escape this punishment?

k Gal.3.13 col.2.14.15 A. k Onely by Jesus Christ.

Q. What is Jesus Christ?

1 Mat.17.5 heb.1.23 A. He is the l eternall sonne of God.

Q. What hath he done for thee?

m Phil.2.8 heb.5.7.8.9 A. He m suffered the tormentes of death for me.

Q. Christ Jesus was God, and howe then could he die?

n Isa.9.6 rom.9.5 o 1.Tim.3.5 1.Phil.2.6.7 p Rom.4.25 1.Pet.2.24 A. Christ Jesus was both n God and o man, and in that hee was God, he could not die: but being man, he died p for my sinnes, and rose againe to make me righteous.

Q. Died he then for all men, or not?

q Iohn.3.18 36.acts.13 48 A. No, he died for none, q but for such as lay hold on him by a liuely faith.

Q. What is a liuely faith?

r Ephe.3.12 col.2.5.7 f Ephe.3.17 A. A liuely faith is a r full perswallon of my f heart, grounded vppon the

omises of GOD: that whatsoeuer
Christ hath done for the saluation of man
hath done it as well for mée as for
others.

Q. How commest thou by this faith?

A. The holy Ghost doth worke it u in-
wardly in my heart, by the outwarde
preaching of his worde.

Q. How is this faith increased & made
strong in vs?

A. By hearing the same worde preach-
ed and vsing the Sacraments.

Q. What be Sacraments?

A. Sacraments be outward z signes
ordeined of God, and are left as a testes
and pledges of those benefits of our sal-
uation which wee receyue in Christ to
strengthen our faith.

Q. How many Sacraments be there?

A. Two, b Baptisme, and the Lordes
Supper.

Q. What profite hast thou by Bap-
tisme?

A. I beleeue that by Baptisme my
sinnes are forgiuen me: for as the wa-
ter doth wash the filth of my bodie: so I
beleeue that the d bloud of Christ being

Acts 15.9 t Rom. 5.18 21 heb. 11.11

u Act. 19.15 Iohn. 6.45

x Rom. 10 14.17 acts 11.14

y 2. Thes. 1.3 Prou. 4.1.2

z Gen. 17.11 exod. 12.3.4 a Rom. 4.11 1. cor. 10.16 17.

b 1. cor. 12 1.2.3.4

c Acts 22. 16. & 2.38

d Ephe. 1.7 1 Pet. 1.2

e Heb 10.22 sprinckled vpon my soule by the chan
Acts 15.9 of faith, doeth washe mee from all
sinnes.

Q. What profit hast thou by the vse
the Lords supper?

f Mat.26 29 27 1. Cor.11.23 24.25 A. As I receiue the bread and wi
into my body to become wholy mine
I beleeue that my soule receiueth w
all Christ Jesus with g his death a
g 1.Cor.1.30 2.cor.5.21 righteousnesse to the h sealing vp of
h Rom.4.11 ephe.1.13 euerlasting saluation.

Q. Seeing that they which rece
these mysteries vnworthily, eate a
drinke their owne condemnation; h
ought'st thou to prepare thy selfe to
i Cor.11 28 2.Cor.13.5 k1 Thes.3.8 right receiuing of them?

A. First I must i examine my sel
whether I k stande strongly in the tr
1.cor.16.13 faith of Jesus Christ or no.

l Mat.26.75 2.Cor.9.10 m Psal.51.3 Secondly, whether I finde my hea
I inwardly grieued for my sinnes wi
an m hatred and lothing of the same.

Rom.7.24 n Mat.5.23 Heb.12.14 o Mat.18.22 colos.3.12 Thirdly, if any offence bee bet wi
others and mee, that I n reconcile
selfe vnto them. and o forgiue them
nen as Christ hath forgiuen me.

Q. Is not prayer a speciall meanes
incre

increals our faith.

A. Yea, it is p a speciall helpe.

Q. How oughtest thou then to pray?

A. Only to God in the name of Jesus Christ.

Q. What forme of prayer dost thou most?

A. That which the r Lorde Jesus taught his Apostles.

Q. What is that?

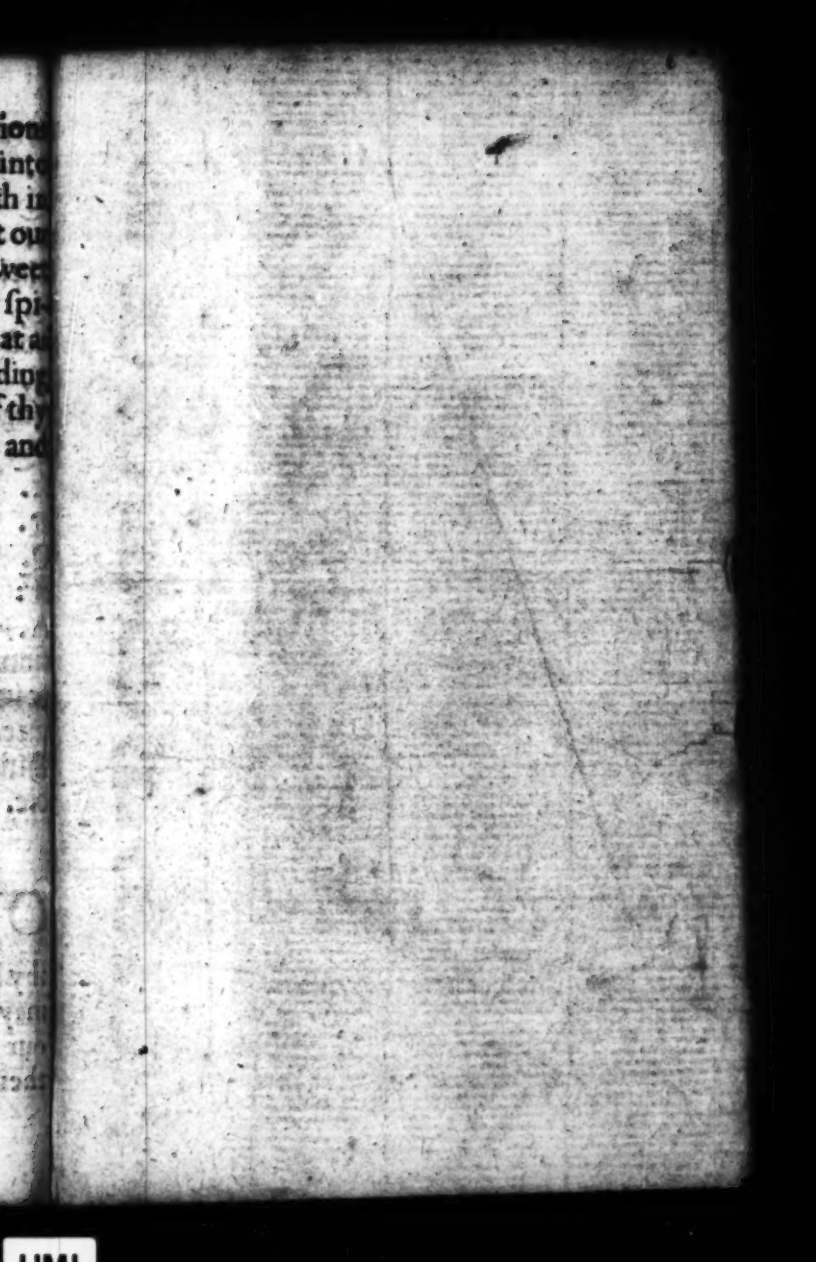
A. Our Father which art in heauen, &c.

Q. How vnderstandest thou this prayer?

A. This prayer containeth fiue petitions: whereof the first three are appointed onely to Gods glorie: the other three belong vnto vs, wherein we aske things necessarie both for soule and bodie.

p Acts 4.29 31
Luke 7.51
q Iohn 16. 23
Iames 15
r Mat 6.9. Luke 11.2

Finis.

OPen our eyes (O Lorde) that wee may see the woonderous thinges of thy lawe: that by them as by a glasse we may see our owne weakenesse, and by our weakenesse our wickednesse, and by them both our accursednesse: then cause thy

thy sweete comfortes and consolation
contained in thy Gospell, to shine into
our soules, by a true and a liuely faith in
Christ Iesus: beseeching thee that our
drie and stonie hearts, may by the swee
dewes and showres of thy heauenly spi-
rite, be so moistned and softned, that a
good ground they may euer be yeelding
forth good fruit to the glorifying of thy
name, to the suppressing of sinne, and
increasing of vertue, through
Christ our Sauiour,
Amen.